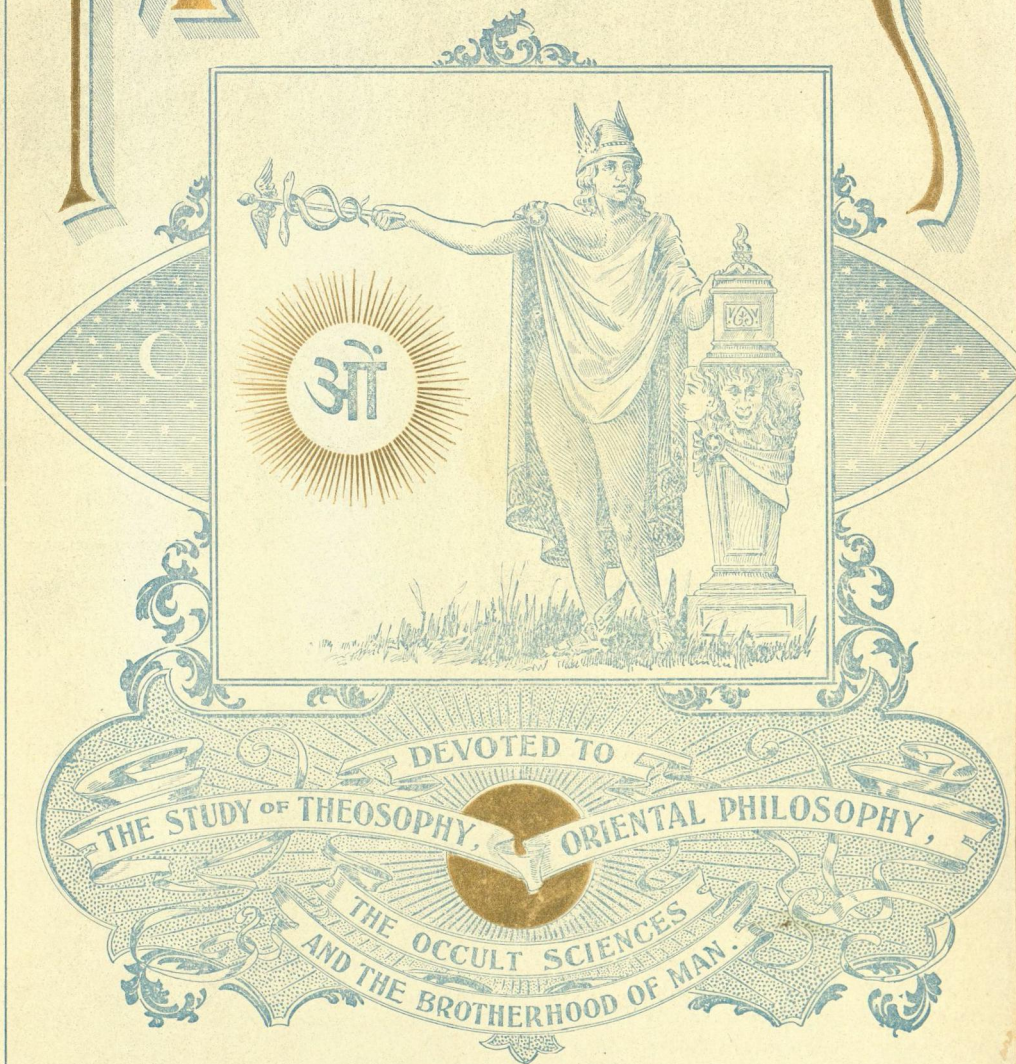


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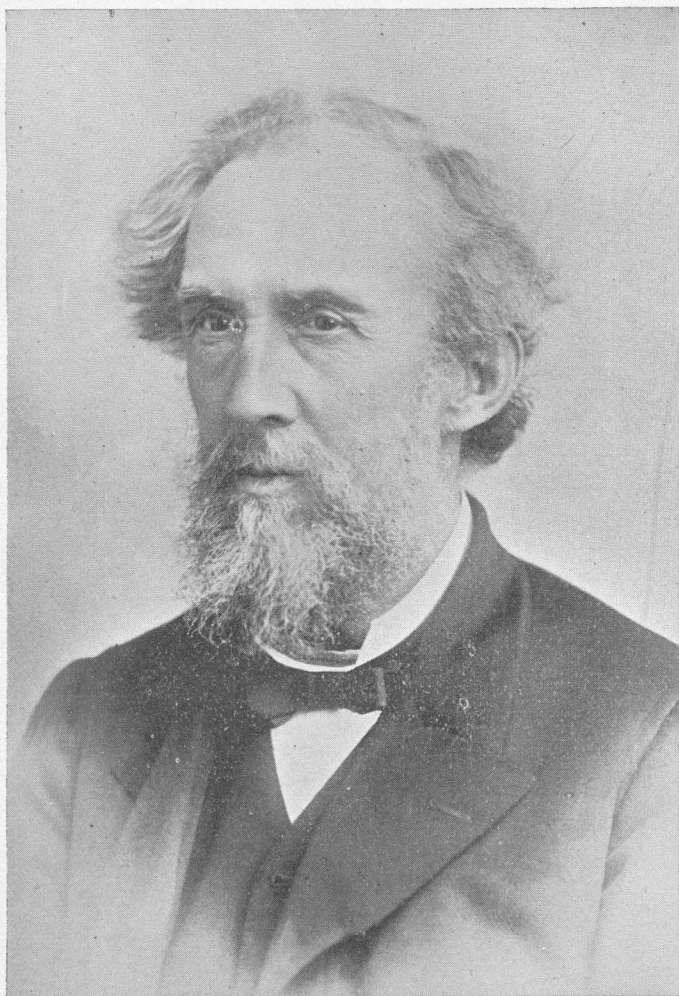
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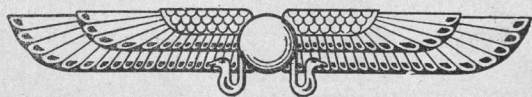
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CHARLES WILLIAM SANDERS.

"Point out the 'Way'—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness."



MERCURY.

OFFICIAL ORGAN OF THE AMERICAN SECTION, T. S.

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THE RELIGION OF CHALDÆA.

[Notes of a Lecture by Mr. C. W. Leadbeater.]

THERE seems very little known generally as to the Ancient Chaldæan religion. I have read one or two books on the subject, but they tell little, and refer to a much later period than that of which I am going to speak to-night.

You will remember that, about a year ago, I spoke to you of Ancient Peru, at a distance of 14,000 years. To-night I am going to tell you something about Chaldæa; 20,000 years ago. You may call it a fairy tale and disbelieve it; yet it is certain that the world existed then and man existed also on the world.

Who, then, were the Chaldæan people? and what was their religion?

The people are recognised by anthropologists under the name of "Shumiro-Akkads," and were a mixed race. The Shumirs were part of the fourth sub-race of the fourth root-race, and were therefore of Atlantean origin; the Akkads were of the sixth sub-race, also Atlantean. The rulers of the country were of the Aryan race.

What were these people like? If you look at the old Assyrian sculptures and pictures in colored tiles in the British Museum, you will see something of their look: strong-faced, bright-eyed, and mostly dark-skinned, but not by any means universally so.

Their religion was star-worship, not quite what is popularly called

by the name of Astrology, but differing in some important respects. It is a misleading name, because they did not worship the stars themselves, but the spirit which was behind the star.

Let me give you some idea of these planetary spirits. It must, however, be understood that I am speaking only so far as I know, and that my knowledge is derived almost entirely from hearsay, for the planets themselves cannot be reached by any of our investigators at present, though they may be reached by the high Adepts, through whom we have received instruction.

The planets which you see have no influence themselves, except the microscopic influence of gravitation; no one supposes otherwise. But there is an influence of some kind, not coming from the planets themselves, but working in connection with them.

The planets may perhaps be said to represent certain centres in the physical body of the Logos. The sun is used chiefly as His representative; but all the planets of our system, being in reality but fragments of the sun, are connected also with the physical body of the Great Logos. It has been said that these planets mark certain centres in that body, and when speaking of it we must remember that it possesses more dimensions than we generally know of. Its physical plane motions indicate the movement of still higher spheres of influence than we have any knowledge of, and it is the movement of those spheres which produces what is called planetary influence.

Our own physical bodies have centres, each of which deals chiefly with one class or sub-division of etheric matter. When any one centre is called into activity, it points to the fact that the man is able to respond to the particular vibration of that portion of etheric matter. In all conditions of matter, whether astral, etheric, or otherwise, there are existing elementals of all kinds. Certain parts of the surrounding elemental essence are set in motion when any centre is called into activity. Man is then acted on in two ways: part of the elemental essence *within* him is set in motion—and also the activity of the elemental essence *outside* him is intensified, and that reacts on him.

By the position of the physical planets, we can tell where the planetary influence is working at any particular time. If, however, we were clairvoyant, we could see the influence for ourselves, and we should not need the indication which the physical planets give us. They are like the hands of a clock, pointing out what is happening

in those other invisible spheres, without being themselves the causes of the influence.

The fact of a planet being in any particular position does not make it *necessary* that any particular event should occur, but it makes it more *likely* to occur. For instance, by the action of the planet Mars, certain parts of the elemental essence, tending to passion, are set in motion. So that it might be predicted of a man under Mars, who would therefore have tendencies of a passionate and sensual nature, that when that planet was in the ascendant, he would probably commit some crime caused by his passion or sensuality; not that it would be *necessary* for this to happen to him, but that he would be put into a condition where it would be more difficult to resist the evil tendencies. Such influences, however, should have no hold whatever upon occultists; we ought to be able to say: "I will NOT be moved by such and such influences." But there are people less strong, who are thus influenced.

In the action of the spiritual influences of the planets, three classes of entities are spoken of as the "spirit of the planet:"

1. There is an entity, not very far advanced in knowledge, which is called the "spirit of the earth;"
2. A special part of the elemental essence, which is called into activity by the action of the particular planet, and which is called the "spirit of the planet;"
3. A far higher kingdom, called the Deva-kingdom, which has its divisions corresponding to those in the human, animal and vegetable kingdoms, the influences of which are spoken of as the "spirit of the planet," and which resemble the Christian idea of angels. These have great influence.

The worship of the Chaldæans to the planetary spirits was not of the same kind as our worship of God. It was rather in the form of affection and veneration for these Star-Devas. What the Chaldæan had in his mind might have been an exaggerated idea, but undoubtedly there was truth in it. The idea of the Archangel of the planet was certainly a true one. This kind of worship is not necessary for us now; but it might have been necessary for even the great Adepts at that time, in their then phase of evolution.

The religion of Chaldæa had a great effect on the daily life, even in the minute actions of the people, as all religions ought to have. Unfortunately, this is not considered of so much importance in the

West, where we think it quite remarkable if a man's religion influences his daily life. The Chaldæans were greatly affected by the teachings of their priests and astrologers; with some of the highly developed ones there were shown to be possibilities of getting into very close touch with even the hierarchy of the Devas themselves. (We must always remember that though *we* are not taught to worship the Devas of the stars, there are other lines of occultism besides the particular form to which Theosophy has introduced us.) And there was a higher possible development still, by which a man could get himself re-born on another sphere, standing clear away from this world. But there were very, very few capable of attaining it.

Astrology, now, is not taken up as a religion or means of worship and of prayer; but it was so considered in ancient Chaldæa. Among the priests various departments in connection with the influences of the stars were studied. With some it was the study of medicine and healing, so that they could offer prescriptions suitable to the planetary conditions of their patients. With another class, the study was in agriculture; the effect of planetary influences was noticed on different classes of plants, so that the people could be advised of the best time to sow or gather in their crops. Another class studied the weather department, having a kind of weather bureau. The Government was mixed up with this part of study, so that the weather prophets were made responsible for failures, and dismissed from their posts if the predictions did not come true. Other priests made a study of the breeding of animals, and so on.

A very important feature of the Chaldæan religion was the personal dealing of the priests with the people. They would tell a man what were the predominating qualities in his aura, and they would thus be able to indicate to him what planetary conditions would be likely to influence him most. Unlike the astrology of the present day, however, they would not actually foretell an event, such as—"On this day you will be married; on another day an accident will happen to you." I believe they would not have thought it wise to predict these things. This also constitutes a serious difference between ancient and modern astrology. The priests would only point out lines of tendencies—a kind of chart of caution; as much as to say, "Take care on such-and-such a day to avoid such-and-such a thing." Later on they did go so far as to point out fortunate or unfortunate events, such as journeys or danger ahead; but this was not the case

n the early days of astrology. But they taught men then, as we are taught now, that we can always rise above these predicted experiences, so that if a man has a duty to perform, even though it should lead him into the foretold danger, he ought not to shirk his duty.

The people in ancient Chaldæa were apportioned, not as born under one or another planet, but according to the plane whose essence best corresponded with their composition and character. Hence the festivals which they kept in honor of the planets differed even among members of the same family. The people also were given instruction as to the proper times for prayer. This differed from the modern method. Prayer and meditation had to be practised, not at stated times, nor always at the same time, as is recommended to us. But these exercises were often enjoined on the morning of one day and the evening of the next day, and each star-worshipper had his *own* time for worship. Each person wore a robe of the color belonging to the star spirit he worshipped. At the processions of the great Solar Temple, they wore these robes, the colors being arranged in the real order of the planets. The worshippers of the sun were in the temple itself; immediately outside were those of Vulcan, then Mercury, Venus, Moon, Mars, etc. This shows that they knew the correct order of the planets. Why the particular color was apportioned to each planet, we do not know, not having gone into this investigation, but so it was.

There was a set of temples arranged on a great plain, which was intended as a map of the solar system, and though the planets were out of their proper proportion, yet they *had* a certain proportion as to size, showing that the people had got their knowledge more through tradition than by personal investigation. They also knew something of chemistry. For instance, a priest of Jupiter, we will say, would have in his hand a long staff, tipped by a bituminous cone, with which he would make a phosphorescent mark on the floor of the symbol of Jupiter (the same symbol that is used to-day).

The chief temple of the capital city was built in the form of a cross, with equal arms forming two naves laid across one another, as it were. There was a dome over the centre, and between the arms were other chambers, rounded like the petals of a flower, so that if you took a bird's eye view of the temple, it would look like a four-armed cross set upon a flower. When standing in the midst of the

temple you saw great naves opening away on four sides; the temple was most carefully oriented. The great entrance was at the south side, which was left vacant; at the north end was the great altar, and there were also altars to the sun and moon at the east and west sides. There were no images on any of the altars, but behind the great altar was an enormous concave mirror, many feet in diameter. It was kept bright, as a religious duty. There was some difficulty at first in getting it into the exact reflecting position, and in keeping it right afterwards, owing to changes of temperature. Like all concave mirrors, it would throw in front of itself, as though hanging in mid-air, any image reflected upon it. In the roof of the great aisle, running north and south, there was a narrow slit, so that any star or sign of the zodiac passing the slit would be imaged in front of the mirror. When any planet thus passed the meridian, the daily service of that planet was held, and there was a great festival held in its honor on the occasion of its entering the sign of the zodiac which was considered as especially its own. This constituted a great part of the religious services. The people placed themselves in the light of the planet reflected, and bathed themselves in its influence; the sick also were laid within its rays, while the priest prayed to the planetary spirit to cure them, and often they *were* cured, thus showing the power of faith.

The great performance at the festival of the sun was the lighting of the Sacred Fire by the sun himself. Above the eastern altar was an opening through which, on a particular day of each year, the rays of the sun, shining on the lamp in front of the western altar, set it alight by means of a globe filled with water, which acted as a lens. It was called "lighting the moon-fire." It was kept burning for a year; then it was allowed to go out, and was lit again in the same manner.

In the dome, which was movable, were luminous representations of the planets, the dome moving with the motion of the stars. In the very early days this was performed by occult power, and the models were real things; but later on, when these powers to a great extent had faded, the models were worked by machinery. Under a certain part of the temple, a room was reserved for the use of the priest, for prayer and meditation. Blocks of a kind of semi-transparent crystal were let into the roof of this room, and these afforded the only means of light. When the sun's rays fell upon these

windows, the priest sat in the reflected sunlight, allowing it to shine on different parts of his body—between his eyes, for instance, or on his spine, etc. Sometimes he was touched by one of his compeers, with a hollow rod filled with some kind of magic fire.

As I said before, different colors were attached to the different planets. (The Chaldæans, while knowing of ten planets, did not take into account the asteroids.)

The dress worn by the subjects of *the Sun* was a splendid silken robe, interwoven with gold threads, making of it a veritable cloth of gold. But cloth of gold, as we know it, is of a thick, unbending texture, whereas this material was so flexible that it could be folded like muslin.

The garments of *the Moon* were white in the ground, interwoven with threads of silver, making it cloth of silver; but in certain lights beautiful violet shades could be seen, like a shot material.

Vulcan was flame-colored, striking and gorgeous.

Mercury was brilliant orange, shot with lemon-color.

Venus had a beautiful sky-blue, shot with green, making it look iridescent as the wearer moved. (The nearest approach I have seen to these beautiful colors are the Chinese satins, worn in Burmah.)

Mars had brilliant scarlet, with a crimson shade underlying it.

Jupiter's robe was of a blue-violet hue, covered with silvery specks. It is not known, certainly, what these symbolised, but they might have had reference to Jupiter's satellites.

Saturn was green, with a curious shade of grey intermixed.

Uranus was of a magnificent deep blue.

Neptune was the least noticeable, being of a dark indigo color.

On some of the greatest festivals, the people were arranged in concentric rings, and marched round and round the temple carrying banners, showing by the order of their march the motions of the planets. You may imagine as they moved, robed in all these different colors, how very striking and gorgeous the sight was.

Generally speaking, the religion of Chaldæa is most interesting to investigate. There was more reality in it than there is in most religion at the present day; indeed, to its devotees it was intensely real. Like that of Peru, it was more fitted for an earlier period of evolution than for later times. The people then did not think and act for themselves as we do, but according to what they were told to

do. And for them, no doubt, their religion was a good one, especially as there were in it, as I have already mentioned, high possibilities opening out.

In the Theosophical teaching of to-day, the way may seem to be an easier one. Doubtless the opening, which each man now finds for himself, is the best way *for him*. Do not let us make the mistake of wanting all people to be saved in *our* way, in our own particular line, *for this cannot be*. And because another person's way differs from ours, we should not, therefore, look down upon it. Rather let us consider it as worthy of all respect and study. And this is why the consideration of these ancient forms of religion is both useful and interesting.

THE WAY TO THE PATH LIES THROUGH THE GATE OF KNOWLEDGE OF THE INNER CONSTITUTION.

NATURE is only another name for the external coating of vibratory force. It is the great on-flow. For numerical proportion underlies everything—visible and invisible. The invisible vibration makes a pattern for the visible manifestation. Things grow because the atoms of matter fall into place around an invisible pattern set up in the astral light by vibratory action. Therefore the ancients said that the universe was built by numbers; that these numbers were rhythmical; and that this rhythm, in various combinations, acting on atomic matter, produced all the phenomena which we call Nature.

Sound and color are simply numbers speaking to us on the plane of hearing and sight. Seven colors lie concealed in the sunlight. Each of the seven has its own number-rate of action. That number makes the color. If it is red, it is slower than any of the other colors. If it is violet, it is faster. The ancients said this was Apollo driving his seven horses—Apollo representing the sun-force.

Go a little lower down in the scale of the senses, and when this same number-value reaches the plane of hearing instead of light, it is sound. The seven colors of light have become the seven notes of the octave. Every form in nature is only a pictorial display of a hidden number-value, acting in unison with other number-forms. Every leaf and twig, every ripple of the flowing brook and the crystalized pebble in its bed, is only an expression of the power of rhythmical num-

bers as applied in the different kingdoms of earth, water, air. The snow flakes fall into six-rayed figures whose needles diverge from each other at an angle of sixty degrees. Plato was right, therefore, when he said that God geometrizes. In fact, every geometrical figure is found in nature somewhere, in some of the four kingdoms. All vegetation is ruled, regulated, and wheeled into form through this law of vibratory action upon and through the world-soul. The sunlight thrills through the dark earth where the seedlings lie, and, caught by that rhythmic impulsions, the world of blossoms is carried upward into life. The molecular structure of the inert mass is invaded by vibratory force, the atoms are set free by its rapidity of movement and fall into line with its rate of motion, taking its direction, and literally traveling upward by it. This force may be likened to an invisible ladder whose rounds are its rate of vibration. The blue and violet rays, therefore, are a greater aid to seedlings while yet buried in the soil than are the slower red and darker hues. These rays of high refrangibility are the only ones which produce mechanical changes in plants, so far as such changes are dependent on light. According to an eminent botanist, they not only cause rapidity of growth, but alter the movement of the protoplasm, compel the swarm spores to adopt a definite direction in their motion, and change the tension of the tissues in plants—that is, of the motile organs of the leaves.

Now this protoplasm, which material science has hitherto declared to be without structure, has been recently subjected to study under powerful microscopes. The revelation made was truly marvelous. This jelly-like basis of physical life was found to be composed of myriads of tiny *lives*—micro-organisms—with strong affinities for certain colors and strong repulsion for certain other colors; it was the same way with particles of food. Mr. Huxley, therefore, could no longer talk about *structureless* protoplasm as the “physical basis of life.” The human system, throughout its protoplasmic area, is simply the field of action—one might say, the battlefield—of myriads of micro-organisms, acting under whatever impulsions are given to them from within or sucked in from without. The arteries are their highways, the veins are their by-ways; the cells are their villages and houses; and the plexuses are their telegraphic and telephonic centers, where the ruler distributes his orders from the astral man or inner. That which we name chemical affinity is simply the

response of these tiny organisms to the vibrations of attractive force. The force, the magnetic impulsion, is able to set the atoms of these organisms into motion corresponding to its own rate of rhythm. This is the secret of all hypnotic power. In chemical repulsion the same law prevails on the reverse side. These invisible armies of tiny lives are divided into clans, some of which fight the battles of health against invading hosts of disease, and are always "on guard" when not massed in actual conflict against their foes.

The physical basis of life in man, plant and animal is one and the same—it is this plasm which is now known to be the tiny, invisible lives referred to. The plant confines them in one form, the animal in another form, the man in the highest form. From plant, from animal, from man, they receive vibrations influencing them, directing them in one channel or another. This is the first objective side of the world-soul, and great is man's responsibility as to the use he makes of it. All this is proven ground.

The *next* step towards the cause-world is, therefore, absolutely compelled. For it is only logical to presume that these tiny lives have their astral prototypes, which are likewise "lives" on the astral plane, of such tenuous substance that they can flow in and out of the surrounding sphere of man, and are the unseen vehicles of psychic health or disease. For all illnesses come from the astral plane.

Down to the very threshold of invisible matter, or the astral plane, therefore, physical science has carried its demonstrations, and this threshold exactly fits into the theories of space held by occultists. Archaic science and modern discovery here find their meeting place.

But what is it that acts upon psychic molecules—the astral structure of man, from his own centre, giving impulsions from within to the physical micro-organisms which inhabit him? The answer must be that **THOUGHT** is this power. Thought stands between the two planes, the metaphysical and the physical. Its head is in the spiritual plane, its body is in the astral plane, and its feet rest on the physical plane. Thought, considered as a power, is always dual. It has an upper, bright side and a lower, shadowy side. It links the man from the divine to the mortal through a graduated scale of vibratory life, reaching from the protoplasmic basis of the body as its lowest note, up to the higher octaves of psychical and spiritual being. This places thought in correlation with other vibratory forces, so

that we may trace the precise method by which thought acts upon our cellular tissue.

It is a well-known fact, even to ordinary clairvoyant vision, that thoughts register themselves in colors in the astral light, as well as in pictures or forms. This proves that thought sets up a vibration on its plane which acts upon whatever is receptive to it, and that the field of its receptivity lies in the unseen portion of ourselves—unseen to physical sense—namely, our emanations or radiations, these radiations consisting of myriads of shaded lines going outward from our bodies, and each one of these myriad lines being made up of multitudes of astral or psychic micro-organisms. Our bodies are, therefore, placed within our souls, instead of our souls in bodies. Here is the great field of alchemical action, where the transformation processes take place; where atoms are swept in from cosmic centres, and undergo the change which contact with individualized spirit brings, and are again swept outward on their mission to help other centers or to lower them, to raise their rate of vibration or to degrade it. And because of this law of universal linking, every thought we think either aids our fellow men or retards them; yes, and also so-called inanimate nature. For every substance in nature has its color, that is, its rate of vibration; and man can, therefore, help on the evolution of nature into higher states of vibration, or he can make her weep with agony by clogging the channels of her upward-striving force.

Color, being only sound on a higher plane, can be heard by the sixth sense. Therefore, if thoughts register themselves in colors, it follows that on the plane of astral or etheric sound, every thought makes either a discordant note or an accord. Through the law of vibration, thought is thus sympathetically related to sound, to color, to form. But behind Thought stands the power of Will—the great mover upon the world-soul—and the ruler of Will is desire.

At this pivotal point, man relates himself either to the kingdom of light or the realms of darkness. For the *quality* of his ruling desire or motive [motive is that which moves to action] catalogues him in the great "Book of Life" as unerringly, as accurately, as the rag-weed and the fragrant jessamine are catalogued by the botanist. One is never mistaken for the other. So the man who thinks he can conceal his *motives* is the most deluded of mortals; for those very motives act as an army of scribes, writing upon the

world-soul their colors. For, remember, motive sets up the vibration in your sphere, and the vibration *is* the color. Here, too, is the field where karma operates, since it is impossible to escape the results of the subtle forces which we, ourselves, have created—or set in motion in this invisible realm. The prevailing color of our thoughts, and the strength they may have acquired, connect us with their corresponding planes in the cosmos, through vibratory affinity.

When color undergoes transmutation in the plexuses, or physical centres of the human organism, it becomes sensation or feeling. We say we “feel” so and so; that means that a vibratory action has been set up in that part of our invisible self which corresponds to some of the centres of feeling in the physical body. The line of force at once precipitates itself, and the atoms composing our bodies respond. Our atomic structure, as it is continually affected by the play of this force, both from within and from without, is therefore constantly changing, and this is the reason that a powerful will-impulse, firmly held, can transform the physical into its likeness. The atoms re-arrange themselves in obedience to the directing rays of the will; they assume new shape, they change places, the worn-out tissue is exchanged for the freshly polarized particles, and thus the man is re-created.

When a man dies, he does not pass into nothingness. The life-principle of which he was an expression is eternal, and those atoms composing his invisible self which have the strongest saturation of this principle, meet him as he passes through their plane into re-birth, and unite themselves to him because of former association. They are *his* portion of world-stuff, which he has undertaken to redeem, or convert into oneness with spirit.

The individuality is always the same, through all births, and the surviving atoms of the lower principles cling to it on account of former association, as it steps again and again into that vehicle for atomic action called the body. If every atom in the universe is destined at some time to become a soul—a fit chariot for spirit—then surely the great purpose of re-embodiment is to raise the vibrations of matter into the light of spirit. We owe, therefore, a duty to the temple of the body in which we reside. We should so let our lamp shine that the physical would, at last, become a transparent medium for its rays—affording no obstruction, as a channel, to the shining of the Divinity over us. This light should illumine even the

physical envelope, and that it has sometimes done so, we may guess from the aureole around the heads of pictured saints.

We are daily acting on the stage of life as creators—consciously or unconsciously—of not only our own future, but the future of that humanity of which we are a part.

The seer can discover, by the play of color emanating from individuals, what kind of thought-vibration is set up at particular centres, and what kind of cosmic force impinges upon the nerve plexuses—the nerve-centers being only clusters of delicate tubes for the reception and distribution of psychic and psycho-spiritual forces, taken in from the great cosmic field, as well as that generated within the organism. The cosmic centers of vibratory action we call “our stars”—the stars under which we are born; and the amount and kind of vibratory force which we have accumulated in previous lives determine what these astral centres shall be.

Recollecting that color and thought and speech and character mean the same thing on different planes, let us ask ourselves what colors do we wish to select for our future dress—the dress we will wear in the to-morrow of re-birth. Shall they be radiant with sunny light, or will they be sack-cloth and ashes? Will they be beautifully and artistically patterned, or will they be rent and torn, and ragged and patched? It is true that we do not yet understand these correlations as we will, but some of them are innate in us—some of them we cannot *fail* to understand. Let us note a few:

Anger represents force in a crude state. It cuts and breaks the astral tissue like jagged lightning; it is the destroyer of him who uses it. It is anger which creates the war of elements in man and in nature. When men become wise, they have no use for anger; it is only to be tolerated as crude force which must evolve into obedient force. Anger is one degree of insanity; and it is a well known fact that insane patients are helped, and I believe are sometimes cured, by sitting under the blue ray.

Love, and the feeling of universal kindness towards all creatures, when allowed to saturate our thought centres, sets up a vibratory action which gives us the sense of harmony, flowing throughout our being; and I believe if we were spiritual enough to *hear* its vibrations on the plane of sound, we should know the meaning of the word “music.” Love is called “god,” and “creator,” for a very scientific reason: it is because its vibrations are rhythmic, even,

smooth in motion, making the gently undulatory lines which allow the up-building processes to do their perfect work; for rhythmic vibration or harmony is a necessary condition of constructive work. Tyndall tells us that if crystallization be too sudden, the regularity disappears, and that every molecule ought to be permitted, without disturbance from its neighbors, to exercise its own rights. Analogy is the guide-post in these matters. The Below and the Above are held in the same divine laws, and the differentiation in manifestation is due to the differing power of assimilation in the substances acted upon by the universal vibratory force. If the individual is receptive to high vibrations, such forces will flow to that centre and be received into the atomic structure, lighting up the chambers of the soul. In this realm, the attraction between the giver and the receiver is permanent.

We can make use of this great law by setting up within ourselves the vibrations flowing from lofty ideals, unselfish aims, high motives, and pure desires. These aspirations can be accelerated by holding often, in imagination, the golden light of the Divine Ego, and scrutinizing every motive under its rays. And if there dwells within us an earnest desire to transmute the baser metals of the lower personality into the pure gold of the spirit, and if this purpose is persistently held, the alchemical process will be sure to eventuate successfully, even though the fire under the crucible burns fiercely, and the gold within it suffers the keen anguish of that fire, in separating from itself the dross.

The veils of matter are made by different rates of vibratory force, and to penetrate the veils is to place our consciousness into the rhythm, the rate of motion, of the higher and still higher vibrations. When the veil of the Temple of Man is rent in twain, the god dwelling in the Temple has changed the lower into the higher vibratory power.

*

"Unveil, O Thou that givest life to the world,
That face of the true sun, which now is hidden by a vase of golden light,
That we may know the truth and do our whole duty."

MRS. M. L. BRAINARD.

THE MYSTERY SEED.

AN ALLEGORY.

I FOUND a Mystery-Seed. And a Voice said: "Place the Mystery-Seed in the hollow of thy left hand; cover it with thy right hand, thereby making a well of warmth and darkness wherein thy seed may have a home. It will germinate and become transformed into a priceless jewel. Cherish it." I heeded the Voice. I placed the Mystery-Seed within the hollow of my left hand, covered it with my right hand and waited. Again the Voice said: "Open now thy hand, obedient one, and find thy treasure." I raised my right hand, and lo! in the hollow of my left hand I beheld a blazing jewel. Its flashing colors blinded my gaze, and I covered mine eyes from the glory which pierced me from its centre. And I felt it shine through my closed eyes e'en while my hand held down the lids, its light was so brilliant and so overpowering. And I trembled with a great joy which sank into my soul. And I was still. Again the Voice spake, strong, sweet, tender and soft: "Child of earth, fear not. Uncover thou thine eyes. The shine of the jewel shall help thee to see. Uncover, I say, and look ye again into the marvellous depths of the newly-opened seed, and behold more exceeding splendor." I obeyed the Voice. I was not afraid, but opened mine eyes, and looked once more within the opening Mystery-Seed. Its light was now of opalescent hue, wherein a tiny golden thread or chain led straight to the distant centre, and which the Voice guided me to follow. And mine eyes were not blinded by this light; but there came with it a peace that strengthened my gaze and kept it fixed upon the centre which I was to gain. At times it was lost in translucent glory, yet I knew it was there. So when the golden chain became dim, I waited; and while I waited the Voice whispered: "Be calm. It will shine again for thee, this golden thread, and thou shalt follow. The centre thou shalt fully see with thine open eyes, and shalt not be blinded. Look again, O faithful one." I looked as commanded, and the glories of the centre were before me—glories that no words of earth can limn. And mine eyes were strong and could see. And as I looked, the Voice again spake, thrilling my

inmost being. It came nearer and clearer, seeming to proceed from the centre, and it said unto me: "Once more I speak, O child of earth. Thou hast heard, thou hast felt, thou hast seen, thus art thrice blessed; this jewel is thine to wear within thy heart, but thou must wear it that all may see its shine; if thou dost not it will fade back into the original Mystery-Seed which thou didst find buried within the sands of time. Wear it, O brave of heart, wear it that its light may shine for all earth's beings. And when its light shall have shone and spread and become one with many, then shall thy Mystery-Seed have been redeemed and become one with the Divine."

CHARLOTTE CECILIA ROBERTSON.

FRIENDS OF OUR MOVEMENT.

MR. CHARLES WILLIAM SANDERS was unanimously elected General Secretary of the New Zealand Section, T. S., in September, 1897, and his appointment was confirmed at the annual convention in January, 1898. Mr. Sanders joined the Society in 1891, and took a prominent and active part in forming the Auckland, New Zealand Branch, T. S., of which he was President for two years prior to being elected General Secretary of the Section.

In addition to members of the T. S., Mr. Sanders has a wide circle of friends, all of whom highly esteem him for his genial, kindly nature. He is not easily moved by "personalities," and their necessarily conflicting opinions, but is loyal to the Society, and still more to those Great Ones who stand behind it, and he may always be depended on as a staunch supporter of that Society which was founded by Madame Blavatsky and Colonel Olcott in 1875. He is not a "man of many words," but one "full of good deeds and kindly thoughts." To the younger members of the Society he is an affectionate father, and is, in truth, "a round man in a round hole."

ANCIENT RELIGIONS OF AMERICA.

III.—The Mayas and Quiches.

(Continued from page 111.)

ARCHÆOLOGISTS of to-day find at Chichen-Itza an expansive field for the exploration and investigation of the ancient religious rites and customs of the Mayas. In the fifth century, the Maya peninsula was invaded by the Meca tribes. They overthrew theocracy, and converted the government into a monarchy, and in the year 501, the city of Chichen-Itza was founded. Its name signifies the union of the two races—Chichenemecas and Itzaes. These ruins lie thirty-six leagues from Menda, the present capital of Yucatan. In 1874, Dr. Le Plongeon and his wife discovered the wonderful statue of King Chac-Mool, twenty-five feet below the earth's surface. This statue is now in the National Museum of Mexico. Its discoverers have also deciphered the hieroglyphics and colored paintings in the funeral chamber of the Chac-Mool monument in Chichen-Itza, and have given to the world much valuable information regarding the occult symbols of the Maya religion.

The first king of Yucatan was Zamna, whose subjects believed that he was possessed of god-like powers; in fact, that he was the Son of God, sent to guide and teach them. They consulted him as to what was transpiring in remote places, and had implicit faith in his prophecies. The dead were carried to him that he might restore them to life; the sick were healed by the touch of his hand.

The natives of Yucatan still observe with great veneration many ceremonies which their forefathers practiced. One of these peculiar rites is the placing of the child, when four months old, astride the hip of a woman chosen for the occasion. She takes the vow of god-mother to the child, and faithfully performs her obligation to rear the child, if necessary. Mother and child both entertain great respect for the god-mother. The little one is taught to kiss her hand when she approaches. After the child is placed astride the hip, the woman walks around the outside of the house five times with the child. Then five eggs are buried in hot ashes that they may break—a symbol of the awakening of the five senses of the

child. If the eggs do not break readily, it is taken as an indication that the child will not be very intelligent.

As the Turk gives heed to the

"Muezzin's voice in air,

In midnight call to wonted prayer,"

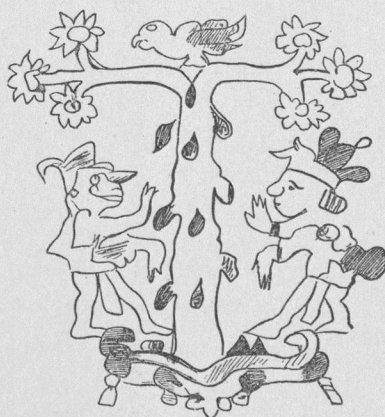
so we find paralleled devotion to the Great Spirit among the ancient people of Yucatan and Central America. Bishop Landa, the most authentic source of light upon the customs and habits of the Mayas, in his work, "Las Cosas de Yucatan," states that every traveller carried incense with him in a small dish. At night, he constructed an altar by placing six small stones in the form of a triangle, on which were deposited grains of incense mingled with nine kernels of ground corn. With this incense, the prayer of the devotee went forth to the great Creator. Copal, a resinous gum, was the incense usually burnt by the Mayas.

* * * *

Whoever has visited the tropics in the months of May and June has not failed to observe the Southern Cross, inspiring the wonder and interest of all who behold it. The Maya astronomers of ancient times noticed that at certain periods of the year (corresponding to our month of May, which owes its name to the goddess Maya, "the mother of the gods"), the Southern Cross appeared perpendicular above the line of the southern hemisphere. The Catholic Church attributes to this fact the celebration of the feast of the exaltation of the Holy Cross, on the third day of that month, which it has consecrated to the Good Lady, the Virgin Maria. At this particular time, but four bright stars shine conspicuously above the southern horizon. They are a quartette of heavenly messengers, flashing forth good tidings to all, for they announce to the thirsty people that Jupiter Pluvius reigns, and that the flood-gates of heaven will soon be opened. With the rain comes new life and happiness. Hence, the cross was to these people a symbol of the life to come and of immortality.

The cross in the form of the letter T was placed on the breast of the deceased. Sometimes, as the simple letter, it was placed on the fulcrum of a cone, while frequently it was represented as supported on a heart. One authority states that the cross in the form of the letter T adorned the breasts of statues and statuettes in Palenque, Copan, and other cities of Guatemala,

Nicaragua, and various localities of Central America. This mystic letter, which has been denominated the symbol of "hidden wisdom" by modern scholars, has been found on nearly all Egyptian monuments, in temples and in tombs, and is frequently pictured in the hands of the gods. The *Secret Doctrine* refers to this mystic sign. It was used in the Bacchic and Eleusinian mysteries. Placed upon the breast of an Initiate, after his "new birth" had been accomplished, it became the symbol of his spiritual life, which had been regenerated, and united his astral soul with his divine spirit. This symbol bears the name of "Tau", which, when analysed, seems to represent the "god of rain", or the Southern Cross. Tau is a Maya word, composed of the three primitives, *ti* (here), *a* (water), and *u* (month)—meaning, as a Maya scholar interprets it, the "month of water." Research shows that this letter T, surmounted by a sphere, was used by the Babylonians as a symbol of life and death. The Yaxche, the sacred tree of the Mayas, represented this symbol. A stream of pure, cold water was believed to be always found under its roots. The Maya sculptures and paintings always represented this sacred tree with two branches extending horizontally from the trunk of the tree, thus representing the cross, or Tau. The Tau was considered a magic talisman as well as a religious symbol.



THE YAXCHE, OR SACRED TREE.

From a Mexican MS. in the British Museum.

* * * *

It may be interesting to note how mystically the serpent has intertwined itself with the mythology and religion of the Mayas

and Quiches. The primitive rulers of Mayax derived their title "Can" (serpent) from the shape of their empire. Thus originated the family name of the kings, similar to Khan, which is still the title of the kings of Tartary, of Burmah, of provinces in Persia, Afghanistan, and other parts of Central Asia. The crest of the rulers of Mayax was a rattlesnake covered with feathers.

That the Mayas had a legend or myth similar to our biblical story of Eve and the serpent in the Garden of Eden, is proven by the mural paintings in the ancient City of Izamal. According to the Troana MS., Queen Moo was the first queen of the Mayas. She is represented in this mural painting as seated in her house in the midst of a garden. A basket of oranges is placed at her feet, but outside of the lines delineating the walls of the house—thus indicating that she does not accept them. A messenger, in the attitude of entreaty, stands before her, but she declines to listen, and extends her left hand as if resisting his pleading. Over her head is a serpent watching a macaw, the royal totem bird, which is perched on a tree. The ancient races of the world held the serpent in the greatest veneration as the embodiment of divine wisdom. According to Eusebius, the Egyptian emblem of Kneph, the Creator, was a serpent. The Maya occultists represented the Engenderer, the Ancestor of All, ensheathed with the coils of the serpent.*

Again referring to the "Popul Vuh", the bible of the Quiches, we encounter the recital of how "Everything was without life, calm and silent. All was motionless and quiet; void was the immensity of the heavens; the face of the earth did not manifest itself yet; only the tranquil sea was, and the space of the heavens. All was immobility and silence in the darkness; only the Creator, the Maker, the Serpent, covered with feathers—They who engender, They who create—were on the waters with an ever-increasing light. They are surrounded by green and blue. Their name is Gucumatz."

The facade of the palace at Chichen-Itza is adorned by a carving symbolizing the creation. Serpentine lines, covering three-fifths of the tableau, represent the proper proportion of water on the globe. In the midst of the water is represented the figure of an egg, emitting rays of light, "into which," says Thoth, "all things resolve

*The *Secret Doctrine* states that "as a symbol, the serpent had as many meanings as the Tree itself—the Tree of Life, with which it was emblematically and almost indissolubly connected."

themselves." The waves of the ocean they compared to the undulations of the serpent's body when in motion. They called the sea "Canah", the great, the powerful serpent. The Troana MS. always represented the sea as a serpent's head.

Students of Theosophy recognise how much happier the world would be if the universal brotherhood of man were more a fact than it is a theory. A brief study into the daily practice of brotherly love among the ancient Peruvians and Mayas may be interesting. The Peruvians were the most highly civilized nation of South America. They worshipped the sun as the visible manifestation of the Great Spirit which brooded over the universe. Brotherly love was the key-note of their religion. The Incas of Peru ordained that one-third of the land should be dedicated to the sun, as a maintenance for the temples and priesthood. Another third of the land was to maintain all government expenses and public works, which included the support of the royal family, of the army, and the filling of the public granaries in case of necessity. The remaining third, after being justly divided by law, was distributed to the people. The land was divided into what they termed "topos". Every male child received a certain topo of land, and each female child half a topo—for they deemed a topo and a half sufficient to support a husband and wife. At a certain age marriage was obligatory, and the birth of a child was hailed with delight, for the parents knew that the government would provide for its *pro rata* of property. There was plenty for every soul; consequently, want did not haunt them, and crime was almost unknown. It must have been an age of happiness. At the death of an individual, his property reverted to the Commonwealth. Every November an agricultural festival was held, when the Inca, child of the sun, in order to set a good example to all husbandmen, publicly tilled the soil with a golden plow. The land dedicated to the sun was systematically cultivated by the combined labor of all that were able to lend a helping hand. The government lands received the last attention. The lands belonging to the aged, infirm, widows, young orphans, and soldiers in service received the conscientious care and labor of those who were well and strong. The church forbade anyone to attend to his own interests until the land of the helpless people was sown with seed. If a large family made the work too laborious for one man, it was obligatory for his neighbors to aid him.

The Mayas lived in a similar way. No soul was allowed to suffer for the necessities of life. During the Spanish invasion of Yucatan and Central America, it was discovered that the land was common property. All worked to cultivate it, and the yield was equally divided. It is said that cheating and trickery were unknown among them at that period. Nothing was more binding or sacred than their promise. The profits of their hunting and fishing, at the end of the day, were equally divided among those who had participated. "The stranger within their gates" found a hearty welcome under every roof, plenty to eat and shelter for the night, without expense. Here was a practical "Universal Brotherhood!"

A. H. T.

THE TWENTY-THIRD ANNIVERSARY OF THE SOCIETY'S FOUNDATION.

[Read by Dr. A. Marques at a meeting of Aloha Branch of Honolulu, November 17, 1898.] *Dr. Marques was born Nov. 17-1841*

THE seventeenth day of November brings about the twenty-third anniversary of the day on which was constituted, in New York, the Theosophical Society, whose foundation had been suggested by Colonel Olcott, our present highly-respected and dearly-beloved President, and seconded by H. P. B., W. Q. Judge, and a few other friends now all gone to another existence. It is indeed strange that hitherto so little attention should have been paid in the Society to this anniversary, which ought really to be held dear by all lovers of Theosophy, and which would seem a most propitious occasion for bringing together, at every Theosophical centre, in a social, as well as a literary way, not only the workers, but also friends and interested persons who may otherwise be too busy or too indolent to attend regular meetings. In other words, this anniversary ought to be an occasion when, by combining instruction with entertainment, we might fittingly manifest our faithfulness, our kind remembrance and our gratitude for those through whose love for humanity and devotion to the work we have received our present crop of Theosophical knowledge. Therefore, may we not hope that the initiative, so successfully taken in the matter by the Aloha Branch of Honolulu this

year, will be followed up next November? And, if this idea should meet with sufficient approbation, it might be duly sanctioned and encouraged by some timely suggestion from the Executive.

The present occasion, however, is a favorable time to pause and take a look over the ground covered since the 17th November, 1875. Through storms and trials, as well as successes, the Theosophical Society has grown, from a meeting of a dozen enthusiasts, to a powerful organization embracing the whole world within its 460 Branches. But better still, we can proudly assert that outside its numerical strength—which might not be a true criterion of its vitality—the Society has made a decided impression on the thinking world, and on the literature of the day. From the time when, in 1875, the founders themselves had not yet realized the fullness of the instrument they were starting, and had not even a language in which to express the new ideas of this new revelation that was to be propounded through them, we have come to a time when not only the ideas themselves have become popular, but even the special terms, which had to be borrowed from foreign languages, have grown familiar to all, and have found their way into the daily press. We cannot, in fact, fully realize at present the importance of the Society's work and influence; this must be left to future historians. But it may be useful to stop a while in contemplation of the future. This was delineated by H. P. B. in the following manner:

"If the present attempt in Theosophical teachings, under the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body when the time comes for the effort of the Twentieth century. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and united body of people ready to welcome the new torch-bearer of truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival which will remove the merely mechanical, material obstacles and difficulties from his path. Think how much one to whom such an opportunity is given could accomplish! Measure it by comparison with what the Theosophical Society has actually achieved since its inception, without any of these advantages, and surrounded by hosts of hindrances which would not hamper the new leader! Consider all this and then tell me whether I am too sanguine when I say that if the T. S. survives and lives true to its mission, to its original impulses, through the next one hundred years, tell me, I say, if I go too far in asserting that earth will be a heaven in the twentieth century in comparison with what it is now!"

Key to Theosophy.

Then again H. P. B. wrote a truly prophetic letter to W. Q. Judge, in 1888, at a time when he was yet faithful, honest, and one of her best friends:

"Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest, reliable Theosophists in a death-struggle with the world in general, and also with other—nominal, but ambitious—Theosophists. The former are greater in number than you think, and they *prevailed*, as you in America will *prevail*, IF you only remain staunch to the Master's programme and true to yourselves * * * * Myself, I am ready to fight for Theosophy, and for the few TRUE ones to my last breath; but the defending forces have to be judiciously (so scanty they are) distributed over the globe wherever Theosophy is struggling against the powers of darkness.

Lucifer, VIII, 290.

Later, H. P. B. sent another warning, in the shape of a letter to the Fifth Annual Convention (1891, p. 19), which is yet timely and important enough to be brought out again to the attention of all Theosophists:

"Let me remind you once more that unrelenting work is now, more than ever, needed. The period which we have now reached in the cycle that will close between 1897 and 1899, is, and will continue to be, one of great conflict and continued strain. If the Theosophical Society can hold through it, good; if not, while Theosophy will remain unscathed, the Society will perish, perchance most ingloriously, and the world will suffer. I fervently hope that I may not see such a disaster in my present body. The critical nature of the stage on which we have entered is as well known to the forces that fight against us as to Those on our side. No opportunity will be lost of sowing dissension, of taking advantage of mistaken and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means, the UNITY of the Society may be broken, and the ranks of our Fellows thinned and thrown into disarray. Never has it been more necessary for the members of the T. S. to lay to heart the old parable of the bundle of sticks than it is at the present time; divided, they will inevitably be broken, one by one; united, there is no force on earth able to destroy our Brotherhood. Now, I have marked with pain a tendency among you, as among the Theosophists in Europe and in India, to quarrel over trifles, and to allow your very devotion to the cause of Theosophy to lead you into disunion. Believe me, that apart from such natural tendency, owing to the inherent imperfections of human nature, advantage is often taken by our ever-watchful enemies of your noblest qualities, to betray and mislead you. Sceptics will laugh at this statement, and even some of you may put small faith in the actual existence of the terrible forces of these mental, hence subjective and invisible, yet withal living and potent influences around all of us. But there they are, and I know of more than one of you who have felt them, and have actually been obliged to acknowledge these extraneous mental pressures. On those of you who are unselfishly and

sincerely devoted to the cause, they will produce little, if any, impression. On some others—those who place their personal pride higher than their duty to the T. S., higher even than their pledge to their Divine Self—the effect is generally disastrous. Strict self-watchfulness is never more necessary than when a personal wish to lead and wounded vanity dress themselves in the peacock's feathers of devotion and altruistic work; but, at the present crisis of the Society, a lack of self-control and watchfulness may become fatal in every case. But these diabolical attempts of our powerful enemies—the irreconcilable foes of those Truths that are now being given out and practically asserted—may be frustrated! If every Fellow in the Society were content to be an impersonal force for good, careless of praise or blame so long as he subserved the purposes of the Brotherhood, the progress made would astonish the world, and place the ark of the T. S. out of danger. * * * * Your position, also, as the forerunners of the sixth sub-race of the fifth root-race has its own special perils, as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the psychic outruns the Manasic and spiritual development. Psychic capacities, held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the student into the most dangerous delusions and the certainty of moral destruction. Watch, therefore, carefully this development, inevitable in your race, and at your period of evolution, so that it may finally work for good and not for evil; and receive in advance the sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves. * * * * And, after all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart: 'Be Theosophists! Work for Theosophy!, Theosophy first and Theosophy last; for its practical realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from another; and from that hatred of class, and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done before. In your hands, Brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility. My own span of life may not be long, and if any of you have learnt aught from my teachings, or have gained by my help a glimpse of the True Light, I ask you, in return, to strengthen the cause, by the triumph of which that True Light—made still brighter and more glorious through your individual and collective efforts—will enlighten the world; and thus to let me see, before I part with this worn-out body, the stability of the Society secured."

But these beautiful expressions of love and wisdom of our great teacher remained unheeded; the warning—which, as subsequent events proved, had been directed, through the American Section, to some of the "ambitious" and "fault-finding" would-be leaders—

proved inefficient. So the prophesy was accomplished—fortunately, according to her own desire, H. P. B. was spared the heart-rending sight of the crisis of 1893, in which the foretold “weaknesses, ambitions and fault-findings” nearly wrecked the Society, through a secession and split, which might have annihilated the whole results of her devoted work, her life-long sacrifices. And, as a living proof of her foresight, the danger came exactly through the fact of the inimical powers working on the “devotion” of the members, and on their “noblest qualities,” to bring about disunion. But happily, with the help of Those Good Influences Who had inspired H. P. B.’s work, a sufficient number of devoted workers was found to maintain her work on the very lines drawn by herself.

And so to-day the results of the crisis are fast disappearing; the seceding bodies are fast crumbling to pieces; and it can now be confidently expected that ere long all sincere and unselfish lovers of Theosophy will again be re-united in one body of earnest students, animated by the sole object—not of psychism, which she so clearly condemned, not of phenomena or of connected “revived mysteries”—but of carrying out unaltered the programme given to H. P. B. by the Masters Themselves. So that, when comes the time “for the effort of the Twentieth Century” on Theosophical lines, H. P. B.’s Theosophical Society will be found the ready and potent instrument she expected it would be. For, as she so often repeated: “This has not been the first, nor will it be the last effort to spread the truths and to undertake the same mission as that taken up by Ammonius Saccas some centuries ago, to lead men to look for the one Truth that underlies all religions, and which alone can guide science in the direction of ideal progress. In every century such attempts are made, many of them having been actually named Theosophical. But each time they have to be adapted to the era in which they appear, and suited to the reigning tendencies of that era; thus, this last carries with it the character of freedom for thought and for investigation, as characterized by the spirit of the American Republic.”

The key-note of H. P. B.’s entire programme has been “war against materialism;” also “the giving the western nations, through Asiatic psychology, a secure basis on which to reconstruct their crumbling faith,” because “this is the time to guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism or drag it back to extreme sacerdotalism, if not led

to the primitive soul-satisfying philosophy of the Aryans." (Occult World.)

There can therefore be no doubts for all earnest students. While still taking, each for himself, the warning that was given in 1891 to the American Section, our duty to-day is just the same as it was for the one who gave us the example, and that is "Work! Work! Work!" so as to help, each according to the measure of his power—now that the future of the Society is assured—to make of this Society the powerful and perfect instrument she requested us to work out. And, as she added: "Let us think how much the next truth-bearer to whom such an opportunity is given could accomplish!" Therefore, may we all be able to say, as Napoleon the Great did to his soldiers, "*I, also, was one who helped and worked!*"

CHARACTER IN THE VOICE.

SOME time ago, in a letter from Atlantic City, I described a recent discovery of Jno. W. Keeley of Philadelphia, who claims that each individual has a key or tone, which must harmonize with those of the people around him in order to insure a peaceful and a happy life. T. H. Brand of Chicago writes me that this is not a new discovery; that in his occupation of voice-building, he learned this fact many years ago, and always ascertains the individual key-note of each pupil before he gives the first lesson.

"It is a fact," Mr. Brand says, "that human beings are individualized or made known to each other by the pitch of their voices, and it is also a fact that the disposition of an individual is indicated by the key-note of the voice, just the same as the tone of an E-flat cornet or any other instrument enables people to identify the instrument with which the sound is produced. It will be found that persons whose voices are pitched in 'C' are of a social nature, and their whole make-up is amiable. 'D' voices indicate hopefulness and cheerfulness; 'E' indicates a sanguine temperament; those whose voices are pitched in 'F' are earnest and sincere; those in 'G' are egotistical and domineering; those in 'A' are fretful, nervous and pathetic; while those in 'B' are timid and apprehensive, and lack confidence and self-control. The semitones are similarly distributed, but we give the diatonic scale as a sample. With this key, anyone can judge of the qualifications and disposition of those with whom he comes in contact."

T. S. ECHOES.

REPORTS OF BRANCHES.

NEW ZEALAND SECTION.—Several of the oldest members of the T. S. in New Zealand have of late passed over to the other side of life. First, Mr. C. A. Bevan, one of the founders of the Auckland Branch; then M. J. Cox, also a member of the Auckland Branch, whose name stood first on the section register. Mr. Cox was known all through Australasia as a psychometrist. His memoirs have been written for *The Theosophist*. Then came the death of Mr. J. Dinsdale, Secretary of the Waitemata (Auckland) Branch, a very enthusiastic member of the Society. His funeral must be recorded as being the first in New Zealand at which the service was conducted solely by members of the T. S. Mr. Dinsdale was Clerk to the Borough of Devonport, and was accorded a public funeral, which was attended by the Mayor and Council and officials; and knowing him to be an active member of the T. S., and misunderstanding the functions of the Society, no clergyman had been asked to conduct the service, so members had to do it at very short notice. Mr. S. Stuart, President of the Auckland Branch, gave a short address, stating that the T. S. had no set formula or service for such an occasion; then going on to speak of the belief of Mr. Dinsdale in reincarnation and other Theosophical ideas. He was followed by Mrs. Draffin, President of the Waitemata Branch, who read some extracts from "The Song Celestial," and parts of the H. P. B. memorial service, notably that part beginning "A clean life, an open mind, a pure heart, an eager intellect, etc." The assembled public listened with the greatest interest, pressing close to the grave to hear the speakers; and many spoke with sympathy of the simplicity of the proceedings, while enquiries were made regarding the Society and its aims, and the symbolical wreaths were examined curiously. The proceedings were reported in the daily press. A very remarkable religious controversy has been going on in the correspondence column of the Auckland morning paper for a month or two past, and it has excited a wide-spread interest. It followed after some Theosophical correspondence, and was begun by a clergyman bewailing the unsatisfactory state of the church, and called forth wishes for a "new revelation," "a scientific religion," "a society in which all religions could be discussed," and was characterized by a good deal of breadth, people of all shades of opinion joining in. A good many new members have lately joined the Auckland Branch, and a new class for beginners has been started. The "Bhavagad-Gita" class is also increasing its numbers. Both of these are attended by non-members. Mrs. Richmond, President of the Wellington Branch, and Mrs. Aiken, a member of the Christchurch Branch, have been lecturing in the city of Nelson during the past month, with quite successful results. A member there reports the probability of the formation of a

Branch. News has been received from Sydney that Mrs. Besant is likely to visit New Zealand early next year. Her visit is looked forward to with much interest. A parcel of books has been received from Dr. Marques, a donation to the sectional library from the Aloha Branch, T. S., Honolulu. This Branch evidently lives up to its name and shows its 'love' by its actions. There is more than a line of volcanic activity between Hawaii and New Zealand, and in return we can say, "Ka nui taku aroha ke a koe." A very curious creature has recently been seen in one of the east coast districts of New Zealand. It is said by those who have seen it to be large, scaly, and to have a head like a bulldog. It is said by the Maoris to be the Kumi, the name signifying "six fathoms." Efforts are being made to capture it alive. Should the description and the meaning of the name prove to be correct, it may be found to be a relic of antediluvian times, a survival of some of the monstrous creatures of ancient days.

NEW ZEALAND SECTION, October.—The lectures at Nelson mentioned last month have been followed up by a series of weekly meetings held by Mrs. Aiken on Wednesday evenings. The subjects discussed at these meetings so far have been: on September 21st, "An Introduction to Theosophy and its Teachings;" September 16th, "Reincarnation;" October 5th, "Karma;" October 12th, "Man and his Bodies;" October 19th, "Astral and Mind Bodies;" October 26th, "Introduction to Comparative Study of Religions." A group of students has been gathered together, and the number of members in the city is increasing. The Section library is again being added to, a number of books belonging to the late Mr. Bevan having been presented to it by Mrs. Bevan. Preparations have begun for the next Convention, but it is not decided yet where it will be held. The following lectures given throughout the Section during the month are of interest: "Prayer," Miss Davidson, Auckland; "Tao," Mr. J. B. Wither, Christchurch; "The Ceasing of Sorrow," Mr. A. W. Maurais, Dunedin; "The Path of Action," Mrs. Richmond, Wellington.

SAN FRANCISCO, December.—Since our last report, Golden Gate Lodge has organized into classes for the purpose of taking up a systematic course of study, using the "Ancient Wisdom" by Mrs. Besant as a text book, as was suggested by our brother, Mr. J. C. Chatterji, during his recent visit. Our Wednesday evening meetings are now closed to non-members, and are conducted on an entirely new plan, which promises to be most successful. During the regular parliamentary opening, the roll is called, and each member responds by a quotation from some devotional book. After the necessary business is transacted, four classes are formed, each led by a regular teacher, giving their attention to the study of the "Ancient Wisdom" until 9 o'clock, when we all come together again, and are led by Mr. Walters in a devotional exercise. "The Voice of the Silence" is used as a means of concentrating our thoughts on the devotional aspect of Theosophy. Our Sunday evening public lectures during the month have been as follows: "Fundamental Conceptions of Religion," by Mr. Walters; "The Three Waves of Creation" and "Waves and Symbols," by Will C. Bailey; and "The Soul," by Mr. W. L. Ducey.

CHICAGO, ILL. (Chicago Branch).—We feel sure that winter is at hand when the Sunday afternoon meetings commence. The committee on Sunday work, of which Mrs. Laura H. Randall is Chairman, has been arranging a programme for the season. The series of meetings was opened November 13th. by Dr. Mary Weeks Burnett; subject, "Theosophy as a Rational Plan of Evolution." Special effort is to be put forward to make these Sunday meetings attractive to the general public. A class has been formed for study of the "Secret Doctrine", under the leadership of Dr. Burnett and Mr. Randall. This class holds its session before the regular branch meeting, Wednesday evenings. Mr. Edward Parker is about to leave us to spend the winter in and about Boston. Mrs. Anna J. Dayton is travelling through Michigan, lecturing and teaching as she visits from town to town. We hope her work will be fruitful. The National Committee held its regular monthly meeting November 5th. Many interesting letters were read from correspondents, some of them replete with ideas for Branch work and general progress. The enthusiasm that comes in from the great West is very encouraging and refreshing. Am sorry to say that the East and South are a trifle passive. But how the stars must shine on the other side of the Rockies! We are fairly into our studies on the new syllabus on "Evolution," and weekly meetings show increased attendance and growing interest. We have some new names on our roll of members, also; so we are encouraged, as the year draws to a close, to believe that the coming one will be better. It is time once more to wish MERCURY'S readers a "Merry Christmas and Happy New Year." The blessed season that typifies "Peace to all men" is almost upon us. The New Year will open its blank pages for us to beautify or deface, for free choice is given us. And as the time is short for all, it behooves us to make the very best use of it. This is really the children's season and most of us are fortunate enough to catch some of their love and enthusiasm. It should be a blessed time for all. It is the birthday of One who brought a message of good-will to men. Suppose the message *has* been misunderstood! It came pure enough from the lips of the Messenger, and nothing given to the world before or since could be better or more helpful. So let us be one with the children; for "Though the world has grown old with folly and vice, yet at Christmas it is always young."

P. G. K.

MINNEAPOLIS, MINN. (Ishwara Branch).—Everything is moving along in the usual harmonious manner. Our work for the year is divided as follows: Sunday morning at 10:30, we have a reading and service from the sacred books, beginning with the "Bhavadgita," conducted by Mrs. K. B. Davis. Wednesday evening is our regular meeting; here we have begun anew "The Ancient Wisdom." Different members take chapters as they come, with readings and explanations. Friday evenings, Mrs. Davis conducts a "Secret Doctrine" class. Once a month, we hope to have a union meeting of St. Paul, Yggdrasil and Ishwara Branches, when representatives from each branch will contribute; a little time to be spent later in social converse. Miss Sarah Palmer, one of our best and most faithful workers, has been accepted by Colonel Olcott as a teacher in India, where she is to give her life and means to the service of her Master, in teach-

ing the Pariahs. We grieve to lose so dear a friend, but are happy in the knowledge that her service will be given in other fields. She brings to her new labor a thorough knowledge of teaching, a great intellect, and an understanding of the sciences. We follow her with thoughts of love in her devotion to the poor and outcast, and feel sure that all friends will join us in good wishes to this one of the few from our section who have given their life to this cause. Before her departure for India, a number of receptions were given in her honor, and as a last good-bye, Ishwara Branch tendered her a public reception, at which she was presented with a gold pin representing the seal of the Society. She sailed October 26th from New York, on the "Umbria." After a short stay in England, she leaves for Adyar, which she expects to reach in time for the December Convention.

H. C. D.

BOSTON, MASS.—The Alpha Branch is entering on the winter's course of study with courage and energy, though mourning the loss of one of its most valued members, Mr. S. G. Dorman, who passed to the other life October 26th. Mr. Dorman was one of our Charter members, one who always took great interest in the welfare of the Branch, and who exemplified in his own life the true spirit of brotherhood. He will be greatly missed, and the loving, helpful thoughts of his fellow members will follow him. The Sunday afternoon study class is being continued as before, and the Chicago syllabus has been adopted for the Wednesday evening meetings during the winter. Three evenings have already been occupied in the discussion of the Darwinian theory, and interesting papers read. A class for beginners, to be held on Saturday evenings, is in course of formation. Theosophy in Boston labors under the disadvantage of appearing as only one of a number of new thoughts and teachings, but we have full assurance that it must steadily attract to itself many who have heretofore failed to find an answer to the enigma of existence, and a reasonable hope for the future.

K. W., *Secretary of Literary Committee.*

TORONTO, CANADA, (Toronto Branch).—Renewed interest is being taken in the work here. Our Sunday meetings are well attended, and many interesting addresses have been given on such subjects as the following: "The Nebular Theory;" "Theosophy and the Hebrew Scriptures;" "Solomon's Seal;" "Cause and Cure of Human Misery;" "Teachings of Epictetus;" "The Struggle of Life;" "The Great Pyramid." A reporting corps has been organized, the object being to furnish the six daily papers here with reports of meetings. This is a useful work, and is meeting with much success. Our Wednesday night study class is to be changed to an H. P. B. training class—will report later with what success.

F. A. B.

BUFFALO, NEW YORK.—The Fidelity Lodge met again on September 4th, after having been scattered for several months. It may have been the approach of pleasant weather, or concern about the war that caused interest in the studies to flag last April. At any rate, it was considered advisable to give the members an extra long vacation, trusting to the effect of a rest for a Theosophical revival.

The action was a wise one, as the spirit of the meetings so far this season has shown. The programme for the winter has been partially determined, we having begun with a study of "The Ancient Wisdom." Different members each week are called upon to make out a list of questions to be discussed the following week. In this way everyone is given an opportunity to direct the study, and introduce, if he likes, some favorite topic. Dr. F. W. Harrison of the Toronto Branch, T. S., who is an advanced student, was with us in our meeting of October 16th, and her good influence and wise counsel served as an inspiration to all the members of the Lodge.

D. H.

SEATTLE, WASHINGTON.—Miss Walsh arrived in Seattle November 11th, and lectured on the following Sunday, the 13th, the subject being "Man, the Thinker." This was the first of a course of six lectures and six class studies, besides other more informal meetings, the last lecture being delivered on Sunday, the 27th. It would be difficult to estimate the value of the work accomplished in Seattle by this devoted lady, for not only has she deeply interested many outsiders, but has wonderfully stimulated and helped the members of our Lodge. All the meetings have been well attended, the average attendance at the afternoon class studies being about seventy, and at the evening lectures our hall was filled to its utmost capacity, which is about 150. Many non-members attended all the meetings, and without exception everyone seemed to be delighted with Miss Walsh's beautiful and helpful exposition of the life-giving truths of Theosophy. The result will be a substantial addition to the membership of our Lodge, and a more friendly feeling towards the Society. In addition to her work in Seattle, Miss Walsh has lectured in Olympia and Everett; also in Fremont and West Seattle, suburbs of this city. In order to make known her visit, we distributed, principally by mail, about 300 printed invitation programmes, and this we have found a very excellent method of reaching the more thoughtful and desirable class of people, and a most effective way of supplementing newspaper notices. On December 1st, Miss Walsh goes to Tacoma, where good results may be confidently anticipated. She will then proceed to visit the small, but faithful Lodge lately formed in Vancouver, B. C., staying a week in each of the important centres. The members of Ananda Lodge are greatly pleased with the enlarged and improved MERCURY, and glad to get the portrait of Miss Walsh in the November number.

THOS. A. BARNES.

PASADENA, CAL.—Unity Branch meets every Sunday afternoon for study in Odd Fellows' Hall. We are glad to have Mr. Jas. Lapsley with us again. We are now reading the "Ancient Wisdom," and "The Path of Discipleship." Although there are no public speakers in Unity Branch, we endeavor to do the Master's work by contributing regularly to the propaganda fund. If every branch in the country did this, we would have a band of lecturers in the field instead of a few.

J. H. S., *Secretary*.

BOOK REVIEWS.

"CLAIRVOYANCE," by J. C. F. Grumbine, Chicago. Price, \$3.50.

This book is one of a series of volumes composing what the author terms a "System of Philosophy Concerning Divinity." It owes its existence, so its writer claims, to the inspiration of "White Rose," a "spirit guide," who sends this message from "beyond the valley of the shadow of death." In the early pages, certain rules are laid down for the development of the psychic sight. Some of these might well be adopted by anyone who desires to lead a better and more spiritual life; others might be good enough, if properly understood, but might prove exceedingly dangerous otherwise. The book makes rather dull reading, being written in that vague, indefinite style which characterizes these "messages from the spirit-world." To the student of Theosophy it is somewhat interesting as indicating the upward tendency of "spiritualistic" thought. There is a mixture of spiritualism, mental science, and what some might choose to dignify as "occultism", which is rather amusing. The last chapter, on "The Higher Aspects of Clairvoyance," contains many good things, from which we quote the following:

"The spiritual manifestations on the objective and subjective planes have a purpose, and that purpose is in the formal way to reveal the expression and consciousness of the soul; not to hold one to a fixed kaleidoscope of material forms, simply as a thing of beauty, but to impress upon each one through them the sense of duty. Thus there is a line of demarcation to be drawn between a medium who literalizes or materializes spiritual things, and cares naught for, or refuses to be led into the higher teachings of the spirit, and one who, while recognizing the sphere of mediumship, yet consecrates all mediumship to Divinity; shows by teaching and perception that matter is the vessel into which the spirit pours its forces and light, to open up the interior psychic realms and place the mind upon heavenly things. * * * * It is then the privilege of all souls to penetrate the interior spirit of the universe and grow potent and divine through spirituality. This is the key to the realms on high, the happy gateway to the sky. This is the light of consciousness that men have said never was on sea or land, but is perceived behind the curtain of the senses. This is the realm where, as from a universal, unchanging, and eternal polarity, souls swarm to catch the breath of the Light of the World. This is the heart of the White Rose, that fashions each petal white, that the eye may see the beauty of the spirit, and know that Art and Nature lead to love and peace."

MAGAZINES.

The Theosophical Review, London (October).—We find in the Watch Tower the reprint of a delightful letter from a scientist on "Potential Matter—a Holiday Dream." He writes "dreams" of things more real than anything

yet discovered by "sober science." We give his closing words: "May there not be, in fact, potential matter as well as potential energy? And if that is the case, can we imagine a vast expanse, without motion or mass, filled with this primordial mixture, which we cannot call a substance because it possesses none of the attributes which characterize matter, ready to be called into life by the creative spark? Was this the beginning of the world? Is our much-exalted axiom of the constancy of mass an illusion based on the limited experience of our immediate surroundings? Whether such thoughts are ridiculed as the inspirations of madness, or allowed to be the serious possibilities of a future science, they add renewed interest to the careful examination of the incipient worlds which our telescopes have revealed to us. Astronomy, the oldest, and yet most juvenile of sciences, may still have some surprises in store." The address of Sir William Crookes to which we alluded last month, is also reprinted in full. From it we quote the following: "It is unscientific to call in the aid of mysterious agencies, when with every fresh advance in knowledge it is shown that ether vibrations have powers and attributes abundantly equal to any demand—even to the transmission of thought." The concluded articles are "Fratres Lucis," by Mrs. Cooper-Oakley, and "Alchemy and the Great Work," in which Mr. Wilder gives us an exalted idea of the aims of Alchemy, and shows that gold-making was not its chief object. The writings of the old alchemists revealed them to be "students of the true knowledge, and participants in the true life." Mr. Mead continues the "Sybillists and Sibyllines," which takes the form of "A Study in Christian Origins." Mrs. Besant also continues "The Existence of the Soul," and deals with problems of the religious life. She gives encouragement to earnest souls who are in the darkness of unbelief in the following words: "To every such soul, loyal to truth in this life or in any other, the sun shall arise in the darkness; to every soul that refuses a light that it knows to be false, and would rather live in the darkness than accept it, shall come the light of knowledge and faith conjoined; it matters little whether in this brief span of life it come or not, provided that under all stress of unbelief the soul remains loyal to truth and to righteousness, and keeps unstained its faith in virtue and its love to man." In helping such she gradually leads the student to the point where, "if complete control is gained over the mind, so that it can be directed unswervingly on a single point, and then, dropping that point, can remain poised and steady, the brain still, the senses asleep, then there arises above the horizon of the mind another kind of consciousness, recognized by the thinker as himself, but as himself in a higher condition of being." There is another way that leads to the same goal, and that is devotion, when a consecrated and perfected love for "that high spiritual Being" brings about the union of the soul with the "One who is life." Those who have been trained to regard the cross as an exclusively Christian symbol, will find Mr. Leadbeater's article on "The Cross" full of new ideas. We are told that a book could be made of the names of the places where the cross was used *before* the Christian era. In reference to the subject of the significance of the cross, the writer says that no sacrifice is complete that has any thought of pain connected with it, but when a man "gives himself fully and freely, forgetting

all pain or trouble, forgetting himself altogether in the work that he has to do, giving himself to it because having once seen its glory and its beauty, he can do no other than give himself—then, and then only is his sacrifice one with that of the Logos; then, and then only, has he truly signed himself with the sign of the cross of the eternal Christ.” Mrs. Hooper gives some very interesting information on the subject of the “Maori Trinity.” We learn that besides the legend of the Trinity, the Maori tribes have the idea of duality. They also have their Mysteries and Esoteric teaching.

The Theosophist, Madras, (October).—“Old Diary Leaves” contains, among other interesting matter, an account of Damodar, a well-known character in the early Indian history of the Theosophical Society, who mysteriously disappeared from Adyar about 14 years ago, and of whom the world has not since heard. Colonel Olcott gives the chief part of his pocket diary, which furnishes the last written trace we have of this high-minded youth. This gives us another proof of the existence of the Brothers of the White Lodge. Colonel Olcott says “That he reached his destination safely and has ever since been under the protection of his Guru, I have reason to believe. So far, however, as intercourse with him in the ordinary way is concerned, he might as well be dead, for he is inaccessible by post, telegraph or messenger. Though he has written thrice to two persons in India, he has passed out of our reach as effectually as though his body had been dropped into the sea in a shotted hammock, and I have refused the most urgent requests to disclose his place of abode or the possible time of his return. This latter for the good reason that I do not know when, if ever, he will come back to us. That he will, I believe, and I should not be surprised if he came when H. P. B. reincarnated, and, like himself, changed beyond recognition, shall resume the world-work she had to drop on White Lotus Day in 1891.” “Theosophy the Source of all Religions,” is a very well written paper given by Mrs. Richmond at a public meeting of the Christchurch Lodge, New Zealand. “Aspect of the Third Logos,” by William Henry Draffin, is a short, concise, metaphysical article, illustrated by three diagrams showing the religious, philosophical and scientific aspects of the Third Logos in the Physical Plane. “H. P. Blavatsky and her Masters” consists mostly of extracts from letters written by H. P. B. to the writer, M. D. K. These letters give us a new glimpse of her bright originality and self-sacrificing devotion to her Masters. She writes from London, July, 1888, “Yes: you are right, my life was a chequered and marvellous one, but the marvels and checks in it are not all due to my connection with great men whom they began calling Mahatmas in India. The Masters I know are neither the Yogis, as known in India, who sit for ages buried in a jungle, with trees growing between their arms and legs; nor do they stand for years on one leg, nor yet do they make *tapas*, and hold their breath. They are simply Adepts in Esoteric Science and Occultism, Adepts whose *Headquarters* are in a certain part of Thibet, and whose members are scattered everywhere through the world. These are the men—great, glorious, more learned than any others on earth; some quite holy, others less so—whom I swore to serve forever, as long as I

have a breath left in my body, and whom I do serve faithfully, if not always wisely, and *who do exist*. I never said I was their 'representative', I only said I was *their servant and faithful slave; aye, unto the bitter death and end.*" "Glimpses of Theosophical Christianity," is the first of a promising series by Miss Edger. The other articles are: "Theosophical Axioms Illustrated," by W. A. Mayers; "The Attraction of Love," by Josiah Martin; and a translation of the "Vijnana-Nauka," by G. A. Puch.

The Temple, Denver, (October), is full of interest. "Ethics and Healing," by Paul Tyner, is the most important article it contains. "The Mother Element in Religion," by Katherine Louise Smith, is short, but well-written. "Man a Miniature Sun," is a reprint from the *New York Herald* on the new theory of Dr. Baraduc of Paris. "We, too," says Dr. Baraduc, "have our photosphere or atmosphere, which vibrates and moves, not only in accordance with the moral impressions which we receive, but according to the influence which is brought to bear on it by the tempests in the sun and on the earth." The Doctor has taken several photographs of this emanation. A French writer says, "If the results reported by Dr. Baraduc can be obtained by other scientists who are equally trustworthy, we have at once before us the greatest discovery of the century, a discovery which is certainly more remarkable than that of the famous X rays." The human aura seems at last to be discovered by science.

Revue Theosophique Francaise, Paris, (October).—Mr. Leadbeater concludes the "Akashic Records." The story of "An Astral Murder," which comes in the series called "Occult Varieties," answers a rather complicated question in reference to Devachan and its renunciation. Mr. Leadbeater says that Devachan should be regarded as the natural result of this earth-life, and not as a compensation for a life of virtue; also that members of our society often talk flippantly on this subject. No one can renounce the happiness of Devachan until he has developed his consciousness to the point of having it awake on this plane, and can remember clearly and precisely its glories, which far surpass any earthly conception. The translation of "Man and His Bodies," by Mrs. Besant is continued. "Have Animals Souls?" is a translation from H. P. B. The other articles are "The Prehistoric Races," by Dr. Pascal; "Under the Bodhi Tree," by Luxâme, and a poem on "The Congress of Humanity of 1900."

Theosophy in Australasia, Sydney, (September), is, as usual, bright and interesting. T. H. M., the writer of an article called "Theosophy in Fiction," shows by quoting from such authors as Zola, Sarah Grand, Miss Montessoro and Mr. Scott Firth, that the influence of the Theosophical Society is more wide-spreading than most of its members realize. "The Higher Self," is a very good study of the subject by Mr. Studd. We congratulate the Australasian Section on having been able to secure Dr. A. Marques as General Secretary. He is expected to arrive in December. The Theosophical movement in Australasia cannot fail to receive a great impetus from the services of our learned and distinguished brother and co-worker, Dr. A. Marques.

. **Awakened India**, Almora, India, (September), contains "An Interview with Swami Vivikananda;" an interesting, though short editorial on "Our Me," and a brief article on "Islam" in the form of questions and answers, which shows a similarity between that religion and the teaching of the Vedanta. Another short article is "The Outlook of Indian Monism," by Swami Saradananda, who claims that what is now needed to uplift India is the teaching of the true spirit of the Vedanta.

Die Uebersinnliche Welt, Berlin (September and October), contains chiefly reprints and reports of lectures and the proceedings of the "Society for Psychological Research." The principal articles are "Electroid, a new Force;" "The Soul and its Adversary;" "The Source of Life and Spirit;" "Clear Vision in Natural Sleep;" "The Phenomena of Spiritualism and its Scientific Explanation;" "The Trance-Phenomena produced by the Medium, Mrs. Piper."

Teosofia, Rome, (October), contains a continuation of "The Moral, Philosophic and Scientific Proofs of Reincarnation," by Dr. Pascal; "Will and Desire," by Decio Calvari; "Truth and Ignorance," which is a reprint of part of a dialogue from the Kabala of Cavallo Pegaseo; "Questions and Answers;" and a short report of Theosophical activities.

Mind, New York, (November).—This issue contains, among other good articles, one called "Blavatsky's Services to Mankind," which ends with the prediction that humanity in the next century will begin to realize the great debt it owes to H. P. Blavatsky.

Sophia, Madrid, (October).—This number consists of continuations of the articles to which attention was called last month, and "Spiritualism in China," the translation of an article published in *Le Lotus Bleu*.

The Light of Truth, Madras, (September).—Besides the usual translations this issue contains an article on "The Analogies in Gita;" also a continuation of the lengthy and uninteresting article on "Evidences of Natural Religion."

The Dawn, Calcutta, (August).—This issue consists entirely of continuations of the articles which were reviewed last month.

We have also to acknowledge the receipt of *The Metaphysical Magazine*, New York; *The Coming Light*, San Francisco; *Self-Knowledge*, Baltimore; *Theosophical Clippings*, New Zealand; *Journal of the Maha-Bodhi Society*, Calcutta; *The Prasnotara*, Benares; *The Flaming Sword*, Chicago; *The Religio-Philosophical Journal*, *Human Nature*, and *The Voice of Labor*, San Francisco.

THEOSOPHICAL SOCIETY.

AMERICAN SECTION DIRECTORY.

General Secretary, ALEXANDER FULLERTON,

5 University Place, New York City, N. Y.

In order that Branches may be accurately represented in this Directory, Secretaries are asked to report promptly all changes.

Albany, N. Y. Albany T. S. George H. Mallory, Secretary, 51 State St.
Boston, Mass. Alpha T. S. Miss Estelle Bright, Secretary, 7 Chardon St.
Butte, Mont. Butte Lodge, T. S. Carl J. Smith, Secretary, 47 West Broadway.

Buffalo, N. Y. Fidelity Lodge, T. S. Miss Dora H. Hastings, Secretary, 172 North Pearl St.

Brooklyn, N. Y. Mercury T. S. Miss Ellen H. Hendrickson, Secretary, 424 Franklin Avenue.

Creston, Ia. Creston T. S. Daniel W. Higbee, Secretary, 105 East Montgomery St.

Chicago, Ill. Chicago T. S. Miss Isabel M. Stevens, Secretary, Room 426, 26 Van Buren St. Meets Wednesday evenings at 8 o'clock; Sundays at 3 P. M.

Chicago, Ill. Shila T. S. Miss Angelina Wann, Secretary, 6237 Kimbark Ave. Meets every Friday afternoon at 2 o'clock at 5427 Washington Ave.

Chicago, Ill. Englewood White Lodge. Herbert A. Harrell, Secretary 5912 State Street.

Chicago, Ill. Eastern Psychology Lodge. Mrs. Kate Van Allen, Secretary, 6237 Kimbark Avenue. Meets every Thursday Evening at 6115 Woodlawn Ave.

Cleveland, Ohio. Cleveland T. S. Mrs. Helen B. Olmsted, Secretary, 649 Prospect St. Meets every Monday at 7:30 o'clock at 355 Prospect St.

Clinton, Iowa. Indra T. S. John Heales, Secretary, 215 Pearl St.

Council Bluffs, Iowa. Council Bluffs T. S. Lewis A. Storch, Secretary, Room 58, U. S. National Bank Building, Omaha, Neb.

Davenport, Iowa. Silent Workers Lodge. Mrs. Carrie W. Banks, Secretary, 808 East 14th St.

Denver, Colorado. Brotherhood T. S. Mrs. Alice L. Prentice, Secretary, 200 Pearl St.

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Indianapolis, Indiana. Indiana T. S. Miss Helen G. Baldwin, Secretary, 725 N. Penna St.

Honolulu, H. I. Aloha T. S. William R. Sims, Secretary. Meets Tuesday, Thursday and Saturday evenings in Woman's Exchange Building, Merchant St.

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Jamestown, N. Y. Jamestown Philosophical Club. Dr. William E. Goucher, Secretary.

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Spokane, Wash. Olympus Lodge, T. S. Prof. John Mackenzie, Secretary, 1940 Clark Ave.

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Toronto, Canada. Toronto T. S. Mrs. Mary Darwin, Secretary, 33 Arthur St. Public meeting every Sunday at 7 P. M. Study class (Ancient Wisdom every Wednesday at 8 P. M. Members business meeting last Friday in each month, in room 12, Avenue Chambers, N. W. cor. Spadina Avenue and College.

Toledo, Ohio. Toledo T. S. Mrs. May B. Barber, Secretary, 2293 Ashland Ave. Lodge meeting Thursdays at 8 P. M. Study Class, Mondays at 8 P. M. at 207 "The Nasby" Building, Madison Street, cor. Huron.

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